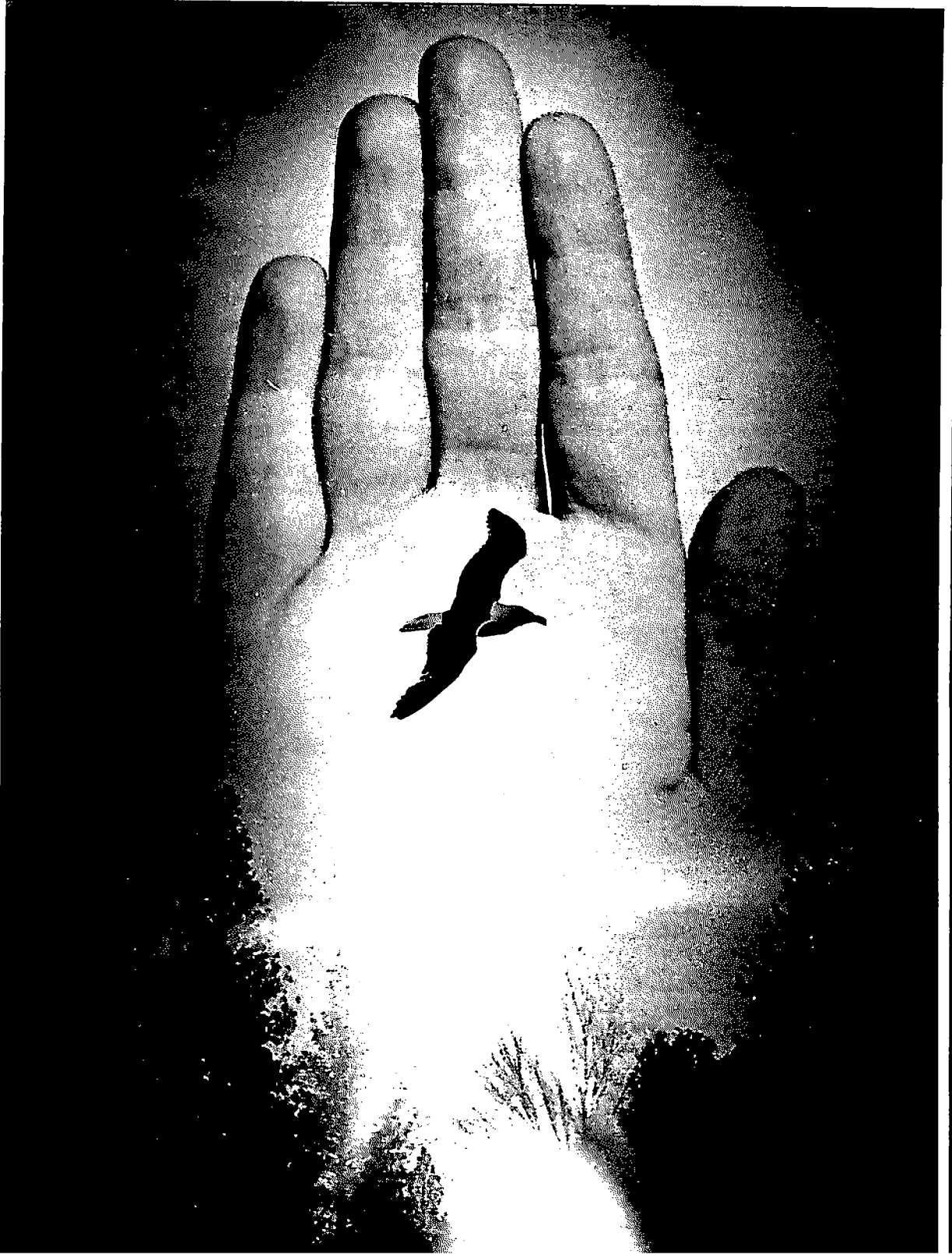


# ***THE MESSENGER***

Official Organ of the Swedenborgian Church

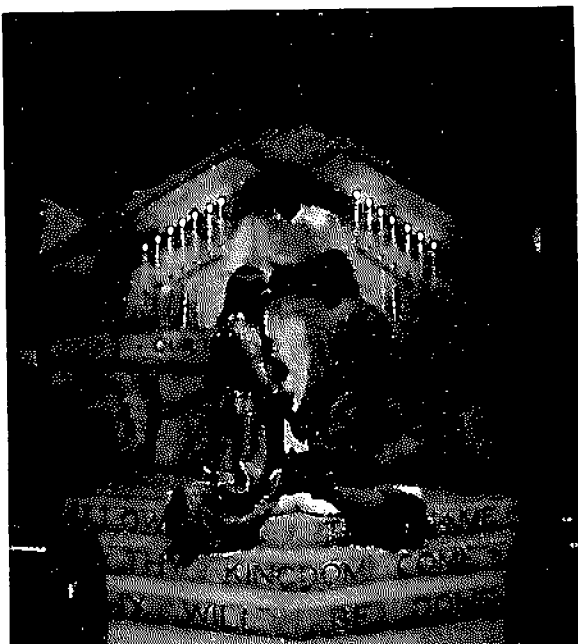
JANUARY 1973





Judith Carey Nash, daughter of Mr. & Mrs. Bruce I. Nash of Bryn Athyn, Pa., was married to the Rev. Jaikoo Elijah Lee in a candle-lit service in the Cathedral at Bryn Athyn on Dec. 30, the Right Rev. George de Charms officiating.

The Rev. Mr. Lee is minister of Convention's Good Shepherd Community Church, Des Plaines, Ill., and Mrs. Lee teaches kindergarten in the General Church school in nearby Glenview.



Susan Flagg, daughter of Mrs. Francis H. Flagg of Elmwood, Mass., was married to the Rev. Jerome A. Poole on December 16 in the Wayfarers' Chapel, the Rev. Harvey A. Tafel officiating.

The Rev. Mr. Poole, Director of the Leadership Education Institute and other Convention activities, lives in Wilmington, Del., where Mrs. Poole is employed working with handicapped children.



## THE MESSENGER JANUARY 1973

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# National Council of Churches

The General Assembly of the National Council of Churches overwhelmingly approved plans for a new kind of operation and elected its first black president here this week.

Meeting at the Fairmont Hotel, Dec. 3-7, more than 1,000 representatives from the council's 33 participating communions proceeded with confidence, amidst the caucusing of several ethnic and minority groups, to restructure their agency to assure a more flexible and inclusive life.

The Swedenborgian Church was represented by President Ernest O. Martin, who is a member of the Council's General Board.

The Reverend W. Sterling Cary, a United Church of Christ regional executive, elected to head the council for the next three years, told delegates he looked forward to the day when separation of racial and ethnic groups was no longer necessary.

"Caucuses result from exclusion and powerlessness," he said. "Reconciliation cannot come until justice is done. But I look forward to the time when caucusing is no longer necessary—when our common humanity unites us." He hoped that would come to pass during his administration.

The restructured council promises to be more low-keyed than in previous years. "We have said everything that needs to be said," stated Mr. Cary. "The time has come for us to act on our words instead of making more statements."

## THE REORGANIZING PROCESS

The proposal to restructure the council was initiated three years ago after the council's 1969 Assembly, where minority groups of almost every identity took over the agenda with demands for hearing and action by the churches.

Since that time, the council's Governing Board has been concerned with its ability to respond responsibly. The new structure is a constitutional attempt to empower minority and Third World representatives.

It calls for a 347-member Governing Board with a quota system. One-fourth of the board is to be women, one-eighth of youth, one-half lay men or women, and representatives from local or regional ecumenical organizations are to be included in delegations, in addition to the chief executives and top officers of the communion's boards and agencies. Each church delegation is to be representative of the racial and ethnic variables within that church.

The new structure cuts out some of the legislative expense of the NCC by eliminating its triennial General Assembly and reducing its number of policy-making board meetings from three to two annually.

One of the problems of the council's former 250-member board was that it did not have the power to carry out its priorities. Rather, power lay in the semi-autonomous divisions of the council in which overseas work (for example) was conceived and financed by the denominational overseas boards which directed the work of the Division of Overseas Ministries, and whose budgets could not be finally determined by the policy setting General Board.

The new structure corrects this diffusion of power and responsibility by giving the Governing Board the power to pass on budget and the right to both deny program plans and to initiate program suggestions or expand the program proposals of the divisions.

## ELIMINATING TENSIONS

In past years there has also been some tension between conciliar agencies and consortia in the ecumenical work of churches. Several consortia (two or more denominations deciding to work upon a specific issue independently) were unrelated to the council. The new structure calls for a loose affiliation of the national council with national consortia, with the right of consortia to make and receive recommendations to and from the council but without the power of the council to control their activities.

## THE NEW OFFICERS

The new President of NCC is the Rev. W. Sterling Cary of the United Church of Christ. Mr. Cary's official titles with the U.C.C. are association minister, United Church of Christ Metropolitan and Suffolk Associations; and associate conference minister of the United Church of Christ New York Conference. The 45-year old New Yorker succeeds Dr. Cynthia C. (Mrs. Theodore O.) Wedel as NCC president.

Mr. Cary said he hoped NCC programs would expand "to bring hope to our troubled nation." He called on the churches to "join the President and government in bringing about the kind of programs that will help the nation experience healing."

At the same time, he said the ecumenical movement in the U.S. has a role to play healing nationalism. "If we do not work for the bringing about of a world community, there will be no tomorrow for mankind."

Elected to serve with him were Mrs. Victor Baltzell of Dallas, Texas, as first vice-president, Archbishop Torkom Manoogian of New York, and the Reverend Eunice Santana Velez of Connecticut as second and third vice-presidents.

Mrs. Baltzell is a member of the Christian Church (Disciples of Christ), Archbishop Manoogian of the Armenian Church of America, and the Reverend Velez is also of the Disciples fellowship.

The Assembly re-elected its general secretary, Dr. R.H. Edwin Espy, New York City, to another term. Dr. Espy's plan to retire at the end of 1973 was announced at the council's General Board meeting, immediately preceding the Assembly. A special committee has been formed, under chairmanship of United Methodist Bishop Paul Washburn, of Chicago, to find a successor.

He also charged the conservative definition of sin as being too individualistic. "In our world sin is increasingly corporate. We are happy to have the real estate offices, zoning boards, unions, corporations, and the nation to do our sinning for us, relieving us of our guilt," he declared.

## ENVIRONMENT AND LIFE QUALITY

Ecological stewardship and the quality of life was another area for Assembly attention. Dr. Margaret Mead told delegates, "local churches possess tremendous possibilities for helping solve the world's ecological problems."

Predicting many ecological catastrophes in the next few years, she said the task of the churches will be to clarify what is happening. This can best be done, she said, by having local churches become aware of specific local problems such as hunger and pollution.

Dr. George Rupp, of the University of Redlands, made three specific suggestions for the Assembly's consideration: corporate responsibility in investments, a moratorium on all church construction, and a maximum salary for church employees with savings from reductions going to "those who are at present least adequately compensated."

Dr. Preston Williams of Harvard Divinity School said the church cannot consider stewardship and quality of life separately from "justice, liberation and human fulfillment. "If one sees ecological concerns under the heading of justice, then we keep the Biblical emphasis of God's concern for the poor, widowed, orphans, and strangers," he said.

## RESOLUTIONS ON WAR AND PEACE

Despite the apparent imminence of a cease-fire agreement, the war in Vietnam was much on the minds of Assembly delegates. And so was U.S. war policy itself.

As it has several times before, the Council—this time through the voice of the Assembly—deplored the continued hostilities and the daily massive bombings in the devastated little country. And again called for immediate and strenuous efforts to end it all.

Moreover, the church leaders urged provision be made for the safety and freedom of all political and war prisoners as part of the cease-fire agreement.

Healing and binding the wounds of the multitude of war victims in both Vietnams was further urged in a call to member churches to support a massive effort at rebuilding destroyed hospitals and other medical facilities and shipping medical supplies to the area.

Churches were also asked to stand in readiness to open their doors for worshippers once a cease-fire was announced. The Assembly recommended services focusing on prayers of thanksgiving, of penitence "for our own complicity," and of intercession for the war's victims.

Church concern for healing war-caused spiritual wounds at home was symbolized in a resolution supporting the rights of a group of veterans who were charged by the U.S. with conspiracy for holding anti-war protest demonstrations in Miami Beach last summer.

In broad strokes, another action on "military force and foreign policy" called for the "demilitarization of American society," a shift from industrial production for war to production for peaceful purposes. Congress was urged to reassert its power concerning U.S. commitments abroad.

Ever concerned for the elimination of all war, the delegates felt that short of this goal, all U.S. military personnel should be instructed in the laws of war—and that the laws themselves should be closely looked at and changed to help "control modern technical warfare."

A strongly-worded statement on U.S. war crimes, charging that the United States is in a "deep moral crisis" brought about by heavy complicity in the war, was attached to the resolution as a "study document."

In introducing the resolution, Dr. William P. Thompson, Philadelphia stated clerk (chief executive) of the United Presbyterian General Assembly, commented that the United States has violated in Indochina the three crime categories defined in the Nuremberg war trials following World War II: crimes against peace, conventional war crime, and crimes against humanity. Dr. Thompson, chairman of the NCC Department of International Affairs, and a lawyer, was associate prosecutor at the International Military Tribunal for the Far East, in Japan.

## GROUPS AND CAUCUSES

The main activities of the representatives actually were not centered on resolutions, or even listening to speakers.

Meeting throughout the week of the Assembly were caucuses of blacks, Africans, Asians, Latins,

American Indians, women, local and regional ecumenists, Middle-East concerned, Roman Catholics, denominations, and strategy groups.

After each major presentation, the delegates broke up into small tables to record their impressions and to receive the suggestions of the special caucuses.

It was an Assembly of enormous paper flow. All of the suggestions of the caucuses were collated with change and delivered to delegates in a packet at the close of the week with provision for a poll of whether or not the delegate was for, against, or uncertain about each proposal and what was his commitment to work on each.

The findings will be tabulated in coming weeks and presented to the new Governing Board for consideration in February.

## THE LAST ASSEMBLY

If the reorganization plans adopted bear out their implications in the matter, there will be no more General Assemblies—although an occasional inter-church convocation may be called now and then in the future. The National Council's policy will be carried out by the new Governing Board whose task it also will be to elect new officers every three years. Between the Governing Board's twice yearly meetings, its executive committee will function as an interim policy group.

## RIGHTS OF CHILDREN

Believing the churches should help create a climate of support for women under pressures from their many roles in daily life, the Assembly asked the Governing Board to develop policy that would voice opposition to laws that force children of welfare mothers into custodial day care. Also, opposition to laws that work to bar welfare parents from having any choice in their children's upbringing.

## FARM WORKER SUPPORT

Reiterating the NCC's past support for migrant farm workers trying to organize themselves into the United Farm Workers Union, the Assembly strengthened the council's position one step more by ordering the council to avoid hotels and other public meeting places where iceberg lettuce is sold while the lettuce boycott is in effect. The nation-

Cont'd. on page 6

wide boycott was called to press farm interests raising western lettuce to come to terms with union contracts.

## YOUTH AND DRUGS

To help counteract drug abuse among the nation's young, the Assembly recorded its support for all educational and other campaigns that responsibly attack the problem at its roots. It called on churches to "lift up the religious values which undergird the sanctity of life" as a key phase of such a campaign.

## EDUCATING THE POOR

Another task asked of the new Governing Board was to develop policy in support of a campaign to press for higher education opportunities for poor youth in the U.S.A. Specifically, such a policy mandate would enable the council, through its unit for higher education, to press for passage in Congress of a law financing the already-approved basic opportunity grants to help youths without funds get a college education.

## WELFARE REFORM

Church action in another area was urged, as the Assembly tackled what has come to be known as the "welfare mess." "Our country has spent billions for destruction of life in war, and billions for military operations," a resolution said, while the country suffers from a welfare system "socially, morally, and spiritually destructive...robbing people of dignity" and ambition. The council, it said, should find ways to deal with these problems of the deprived, "rousing the people of the churches" to seek necessary reforms.

## RACIAL TENSIONS IN THE NAVY

The way some concerned officials in the defense establishment dealt with recent racial tension flare-ups in U.S. Navy installations came in for General Assembly praise. Despite charges by some Navy officers that the tensions were caused by "permissiveness" rather than unjust conditions calling for legitimate complaint, the statement commended others linked with Navy policy, "most notably Admiral Zumwalt," for redoubling efforts to effect racial justice in the Armed Forces.

## CONFLICT IN IRELAND

After a panel of speakers, including churchmen who had visited Northern Ireland a number of times, reported on continuing tensions there, the Assembly went on record with the earnest hope that the churches and church agencies worldwide would come to the aid of North Irish church leaders in their efforts to bring about reconciliation. Said the delegates: "(we) pledge our best efforts as leaders of churches in this land...to facilitate the realization of a just and lasting peace."

## EVANGELISM—CHURCH RENEWAL

How to face and live with conflict as Christians was the theme of the week. It dealt with both in-church matters and world concerns such as environmental deterioration and liberation issues.

On evangelism and renewal, conservative-evangelical and liberal positions both had a hearing. Delegates responded with applause when Dr. Colin Williams, liberal Dean of Yale University Divinity School, declared that the time for adversary relationships between liberal and conservative churches is past.

Sharing the platform with conservative theologian Dr. David Hubbard, president of Fuller Theological Seminary, Dr. Williams said the two were "not here as adversaries."

Dr. Hubbard said the number-one priority of church life today must be group and family life. "We can't see renewal and Christian impact in social areas unless we focus on the security, acceptance and the power base of group and family life."

"It is the churches' mistake that laymen have been torn between charismatic groups, television evangelists, campus youth ministries and their loyalties to the local church and denominational units. We talk about the body of Christ but ignore the messages being telegraphed by so many parts of that body; to understand where laymen are is urgent."

At the same time he said the conservative evangelical wing of the church is becoming aware of its "flat sides" which have neglected the social and political implications of the Christian Gospel. He challenged liberal, mainline denominations to also "move toward wholeness" in recognizing their stress on social concerns often at the neglect of personal religion.

Dr. Williams said that liberal churches have not created arenas where people can again "become as a little child."

"We believe they must begin as adults. Conservative churches give a starting point of simplicity but ignore the complexities of the growing spirit and are too often intellectually restrictive and individualistic. How we resolve these tensions between liberal and conservative churches is the crucial problem of our day," he added.

## **DR. LARA-BRAUD TO FILL FAITH AND ORDER POST IN NCC**

Dr. Jorge Lara-Braud, Austin, Texas has been appointed executive director of the Commission on Faith and Order of the National Council of Churches. His appointment, effective December 2, was announced this month by Dr. R. H. Edwin Espy, NCC general secretary.

Dr. Lara-Braud was founding executive director of the Hispanic-American Institute, with headquarters in Austin, a position he has held for the past six years. The Institute is sponsored by eight Protestant denominations and by PADRES, the national coalition of Mexican-American Roman Catholic priests.

In his new position, he will be responsible for promoting Christian unity through cooperative theological studies among the churches represented in the Commission. These include the 33 Protestant, Orthodox and Anglican member denominations in the NCC, the Roman Catholic Church which joined the commission last year, and several Protestant bodies not having full membership in the NCC.

Dr. Lara-Braud, a member of the Presbyterian Church, U.S., brings to his post a rich ecumenical experience in Latin America and the U.S.A. He is the founding president of the Association of Theological Schools for the northern region of Latin America. He is currently a member of the World Council of Churches' Theological Education Fund and a vice-president of the Texas Conference of Churches.

He is also vice-chairman of the board of directors of the Mexican-American Cultural Center, a Roman Catholic training institution for the Spanish-speaking apostolate.

A theologically trained layman, he is former dean of the Presbyterian Seminary in Mexico City, and on two separate occasions has been professor of Christian world mission and ecumenics at Austin Presbyterian Theological Seminary (1964-66 and 1972). He was born in Mexico and is now a U.S. citizen.

In the past six years, he has become nationally known as an ecumenical advocate of the civil rights of Hispanic-Americans.

Out of this experience, he hopes the commission will help "inform the statements and actions of the churches with a kind of theological orientation which is grounded in Scripture, concerned with justice and challenging to the church membership at large."

Working with Dr. Lara-Braud as associate director of the Faith and Order Commission will be Sister Ann Patrick Ware, a Roman Catholic theologian and a member of the Faith and Order executive staff for the past four years. Chairman of the Faith and Order Commission is President James I. McCord of Princeton Theological Seminary.

The Faith and Order Commission, the specifically theological arm of the NCC, is one area of NCC work in which the Swedenborgian Church actively participates. Dr. Robert Kirven represents the church on this commission.

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## **DISCARDED EYEGLASSES**

Thousands of persons are practically blind because they cannot afford to buy glasses. Send discarded spectacles, magnifying glasses, sunglasses, and bits of gold scrap to New Eyes for the NEEDY, Inc. Short Hills, New Jersey 07078. Processing is carefully done by volunteers working the year around. Metal framed glasses and metal scrap are sold to a refinery and redeemed cash is used to purchase new prescription glasses and artificial eyes for the needy in the United States. Reusable plastic-framed glasses are tested, classified, and sent overseas to medical institutions and welfare agencies for redistribution.

## THE THIRTY GREEN VOLUMES

*A Series on the Writings of Swedenborg*

by Brian Kingslake

### 15. "The Apocalypse Explained"

Swedenborg was in London for just over a year, until July 1959, writing his great work, *The Apocalypse Explained*, which in sheer bulk is second only to the *Arcana Coelestia*. It was to be published in four volumes. He wrote each chapter twice over—one copy for himself, and a fair copy for the printer; and he inscribed the title page: "Londini, 1759." However, as things turned out, the work was never completed (It ends abruptly at chapter 19 v.10, just before the arrival of the White Horse), nor was it published until after his death. The two sets of manuscripts were taken back to Sweden in his little wooden chest.

What had happened to cause him to change his plans? People have been asking that question ever since. Various suggestions have been put forward. I was even told, once, that Swedenborg had found he was on the wrong tack, and when he came to the final chapters on the descent of the Holy City, his courage failed him! Yet, two years later, when he wrote his unpublished work on the Last Judgment, he still hoped to publish the *Apocalypse Explained*. (L.J. Post, 183). My own opinion is that the most likely explanation is the most practical: he could not afford it! The manuscript had grown so enormous that when he obtained John Lewis' estimate for publishing it, he probably found it was beyond his means. We know that, immediately on his return to Stockholm, Swedenborg deposited 10,000 dalers in copper with the bank at 6% interest for one year; might this not have been the money he had set aside for publishing the A. E. but had found insufficient? Eventually, as we know, he abandoned the whole project, and started again with a much briefer exposition of the Book of Revelation, which he published in Amsterdam in one volume, under title "The Apocalypse Revealed," in 1766. (The original work, "Apocalypse Explained," is included in the *Thirty Treen Volumes* in six volumes; "Apocalypse Revealed" is in two.)

Are we expected to read the A. E.? I must confess that I have never sat down and read a volume through from beginning to end. A single chapter will occupy 200 pages! But the book is a mine of

treasure for the Swedenborgian student, and is best approached, I think, through reference numbers in Potts' Concordance or Searle's Index. When you look up a subject in Potts' or a Biblical verse in Searle, there are bound to be references to A. E. as well as to Swedenborg's other works, and these are likely to be the deepest and most enlightening of them all. For consecutive study of the internal sense of the Book of Revelation, one is recommended to read the A. R.

As with the *Arcana*, some doctrinal monographs run through the A. C. There is a short one on Religion and Life and the Ten Commandments in Vol. V., from p. 379 to the end. In Vol. VI there are some notes on the Celestial and Spiritual, p. 30-35; on Profanation, p. 39-63, and on the Word of God, p. 65-110. And then comes a longer work which is complete in itself, and of such value that I would rate it high among the best of Swedenborg's minor works. It begins on p. 114 with a consideration of the Athanasian Creed, then moves on to the subject of God and the Trinity, the Divine Providence, the Creation of the World, and Omnipotence and Omniscience, concluding on p. 352.

Unlike the monographs in the *Arcana*, which come between the chapters, this little work runs parallel with the exposition of the *Apocalypse*. A single paragraph will be in two parts, the first part being a continuation of the exposition, and the second part being a continuation of the monograph, so you have to keep jumping from one to the other. This is indeed bewildering, and one wonders why, why, O why didn't Swedenborg employ a copy editor! It is like having a plate of steak and vegetables on one side of you, and a plate of cherry pie on the other, and taking a mouthful of each in rotation, or even at the same time! This is gastronomically confusing, to say the least. No wonder New Church people have extracted this little work from its intricate involvement with the expository passages of the *Apocalypse Explained*, and published it as a separate volume. Originally this was done under title: "The Athanasian Creed;" but as most of it has nothing to do with the Athanasian Creed, and there is another work called "The Athanasian Creed" (now included at the end of Vol. VI of the A. E.) more recent editions call it "God, Providence, Creation." If you can get it as a separate volume, you are indeed fortunate. Omit chapter 1 on the Athanasian Creed, if this creed means



nothing to you; start with chapter 2 on God; but be sure you study chapter 3 on Divine Providence and chapter 4 on Creation: these will prepare you for Swedenborg's great philosophical works, "The Divine Providence," and "The Divine Love and Wisdom." If you cannot get a copy of the separate volume, you will have to read it piecemeal through A. E. Vol. VI. Start, say, on p. 156.

The work called "The Creed of Athanasius" print-

ed at the end of Vol. VI of the A. E. consists mostly of notes and fragments and paragraph headings and suchlike, which Swedenborg seems to have put together in preparation for writing a major work on the Athanasian Creed, showing wherein it agrees with the New Church position, and where it does not agree. This was obviously not intended for publication in its present form, and is of interest only to New Church specialists.

## OHIO ASSOCIATION MEETS

The Ohio Association of the New Church met at Urbana College for its 119th Annual Meeting on September 15-17, 1972. President of Convention, Rev. Ernest O. Martin, and Mrs. Martin were our guests and contributed much to the success of our meetings.

The three subjects which had been chosen in advance for the work-shop discussions were: (1) Ministry to Married Couples. (2) Church-College Relations and (3) How to Serve the Isolated and Elderly.

Topic No. 1—MINISTRY TO MARRIED COUPLES was presented by the ministers of Kemper Road Center for Religious Development, the Revs. Richard H. Tafel, Jr. and F. Robert Tafel. They gave us a visual as well as verbal view of their wedding chapel ministry, including their series of consultation sessions and follow-up week-end group meetings with the couples they have married, all in the light of our church's teachings.

Topic No. 2—CHURCH-COLLEGE RELATIONS was presented by Mr. Roger Paulson, who introduced the leaders of the discussion, Dr. Dorothea Harvey, Rev. Dr. Horand K. Gutfeldt and Dr. Theodore Klein, who are New Church professors at the College. Also present to furnish further information on the subject were President Paul Zehner and several officers and members of the faculty; as well as two New Church students, Cindy and Sue Turley. At Urbana College each student is known as an individual and has an opportunity to know about the Church and its teachings through courses given by our New-Church professors. One student took the course taught by Dr. Dorothea Harvey and Dr. Horand K. Gutfeldt three times and is now a student at the Swedenborg School of Religion. Matters of accreditation and problems of

finances at the College were discussed by Dr. Zehner and others of the College staff.

**STUDENT FROM NIGERIA:** In connection with the above, Mr. Monday Eichie, from Nigeria, who was brought up in the New Church Mission in Nigeria, and went on to be Headmaster of the New Church School there, is now enrolled at Urbana College, and was presented to the Association group, dressed in his native costume. He spoke briefly on his background and also his pleasure at being at Urbana.

**Topic No. 3—HOW TO SERVE THE ISOLATED AND ELDERLY:** This topic was presented by Thomas B. Zehner of the Pittsburgh Church, whose position with that city's Board of Education as Insurance and Pension Administrator, brings him into contact daily with those facing the problem of retirement. He proposed Church action to help the soon-to-be-retired persons, to prepare them for their less active years, and also suggested a possible series of discussions on this topic at Urbana College. Regarding the isolated, records show that there are many readers of Swedenborg's writings located in western Pennsylvania and northeastern Ohio, who are not now being served by any of our churches. Tom would like to see a program for reaching out to these individuals and small groups.

**BUSINESS SESSION:** Funds were granted to the following projects for their work this coming year:

1. Kemper Road Project	\$1200.00
2. Messenger	180.00
3. Urbana College	1200.00
4. Almont New Church Assembly	800.00
5. Cleveland-Pittsburgh Joint Ministry	1200.00

Ohio Assoc. cont'd. from page 9

Smaller amounts were also granted to individual church societies to supplement their finances for the coming year.

**INDIANAPOLIS CHURCH CLOSING:** The Indianapolis, Indiana Church, which is a member of the Ohio Association, has disbanded, and in doing so has bequeathed a gift of \$2,312.25 to the Ohio Association in the form of a loan to Almont to be repaid to the Association. This gift was gratefully and officially accepted and is hereafter to be designated as the Indianapolis Society Memorial Fund.

**THE OHIO WOMEN'S ALLIANCE** met and its members voted to disband, since only the Pittsburgh Church has an active local Alliance. The ladies felt that they could perform significant uses for the church as part of the whole church program without being a separate organization.

**ELECTION OF OFFICERS:** The present officers of the Association were re-elected: President, Charles M. Townsend of the Glendale Church; Vice President, Peter D. Toot of Kemper Road Center; Treasurer, Thomas B. Zehner of the Pittsburgh Church; and Secretary, Frances A. Boyle of the Cleveland Church.

**RETREAT COMMITTEE:** Peter D. Toot was appointed as Chairman of a Committee to re-arouse interest in Retreats, as a follow-up of the Mid-West Lay Institute held in Erlanger, Kentucky in March 1971.

**LAY LEADERS RE-CONSECRATED:** At the Sunday morning worship service in the Urbana Church, which was led by Rev. Horand K. Gutfeldt and Rev. Ernest O. Martin, the following Lay Leaders were consecrated for the coming year by our General Pastor and President of Convention, Rev. Ernest O. Martin: James Zehner and Daniel Nielsen for the Glendale Church; Gilbert T. Heddaeus and Adolph Liebert for the Pittsburgh Church; and Dr. Owen A. Reeves and Frank Theriault for the Cleveland Church.

**MEMORIALS:** A memorial service was conducted at the conclusion of the Business Meeting, in which representatives of the Women's Alliance led us in remembering those of the Ohio Association who have passed into the spiritual world this past year: From the Pittsburgh Church: Elma Heddaeus Smith and Xantha Signorelli. From the Cleveland Church: Mrs. Gladys Dean Chopp, Mr. Carl T.

Schuster, Mrs. Cora French Long, Mrs. Florence Ruth Kirke and Mr. Chauncey Giles King. A candle was lighted for each one and prayer led by Margery Jester was followed by a period of silent prayer for our beloved former members.

**1973 ANNUAL MEETING:** Will be held in Cleveland at the Swedenborg Chapel.

*Frances A. Boyle, Secretary*

## MARITAL HAPPINESS NO DREAM HUSBAND-WIFE TEAM SAYS

*By Connie Beals  
American Religion Editor*

*The following article is reprinted from the Religion page of the Bellevue (Washington) American, Nov. 16, 1972. Ms. Beals' articles about the Bellevue Church have appeared before in The Messenger.*

Many a person yearns for a deep, close, intimate relationship in marriage. Yet, at the same time many fear this very closeness. So they are forever in conflict, pushing away what they desire . . . and angry because they are missing the warmth they want so badly.

A Bellevue husband-wife team concerned about today's marital relationships is the Rev. David Johnson of the Swedenborgian Church, and his wife, Norma.

"Most couples I have counseled," Mr. Johnson said, "come apologizing or criticizing themselves for not having solved their problems themselves. "Somehow, magically, they believe they should know all the answers.

"Accepting our own human limitations, inadequacies and failures is the beginning of understanding our spouses. Sometimes we are angry, disappointed, depressed, frustrated—any of many moods. This is just being human and has nothing to do with good, or bad, right or wrong, success or failure.

"Sometimes we 'just don't make it.'"

Mr. Johnson is a member of the American Association of Pastoral Counselors and the Academy of Religion and Mental Health. Mrs. Johnson, who taught school in Massachusetts, specializes in learning disabilities of children, and has done group work under the direction of Dr. Yasin Balbaky.

It is Mrs. Johnson's belief that the earlier the troubled couple gets help the better.

"There is more motivation to deal with the conflicts in creative ways if misunderstandings haven't developed over a long period of time into deeply entrenched resentments," she contends.

"It took me a long time to discover that struggle is good," Mr. Johnson added. "That is, it is creative. Happiness is the great American goal, and therefore, any conflict is regarded as bad. But conflict is inevitable if two lively people get together. The real question is 'How can I use conflict creatively instead of destructively?'"

It puzzles the Johnsons that human beings neglect preparing for marriage, and will study for years and years to prepare for business or a profession.

"Yet they are utterly amazed that the complexities of human relations in marriage overwhelm them. They are ashamed that they need help in understanding themselves and their spouses, but would

not hesitate to take a course in jewelry making, pottery or American prose.

"Our most neglected area of education is human relations, especially in marriage," they said.

The Johnsons have been participating in continuing workshops for professional training in family therapy and Gestalt Awareness with Dr. Karl Humiston of Tacoma.

They plan their own series of workshops in Bellevue for couples, married or unmarried, on Thursday evening at the Good Shepherd Center, 2311 128th S.E. Couples interested in attending may call SH6-2777.

The Johnsons are convinced that marital workshops are needed.

"Fulfillment in marriage is not just a dream. It can be a reality for all those who seek it."

## DREAMS

*by Eric Zacharias*

I dreamed—a few nights ago—that I was running through a wheat field. The grain was tall. And it swayed by a gentle wind. There was a cloud that changed its shape and it bounced over the field. As it touched the heads of grain—these became faces. So in a short time—the field of grain became a shimmering sea of faces.

Whew! I was glad to get out of there. A dream can leave a person exhausted. Dreams are not only interesting; but, we are told, they are essential to good mental health. Many efforts have been made to interpret dreams and to discover the link between the daytime and the night-time activity of the mind. Is there a rational explanation of dreams? Are they an expression of our repressed wishes? Are they the product of night-time snacking?

We lay no claim to being an authority in this subject. However, in doing a little reading a number of fascinating theories began to emerge. And they are somewhat frightening, too.

One writer asks the question, "Might not history, with its burden of wars, revolutions, murders and irrationalities, be the immense 'machinations of the night'?" Have dreams then provided the moti-

vation for the great events of history? It this is true, then we need to be more aware of the nature of this nocturnal activity. We would certainly hope that war—or other catastrophe—is not the product of a dreamer who has innocently eaten a pickle and peanut butter sandwich.

Dreams set the course of both Old and New Testament history. It was Joseph's dream that led the Israelites out of Egyptian captivity. Upon this dramatic exit, this dream, is built much of the life story of the Hebrew nation. Move on to the New Testament. Joseph was told in a dream to flee with the infant Jesus into Egypt—and thereby is set the stage for the Lord's ministry.

This account is given about Adolph Hitler: In 1917, while in the trenches, Corporal Adolph dreamed of being buried alive beneath an avalanche of earth. He awakened—and being frightened by his dream he hurriedly left the trench. Shortly thereafter, there came the roar of a mighty explosion. Hitler returned to his trench to find all of his comrades dead. He had been saved by a dream. And from that moment Adolph Hitler was certain that he had been entrusted with a divine mission.

Dreams cont'd. from page 11

Thirty years later, ten million people had been killed in a war that brought widespread suffering. Was it because of a dream that came one night to a corporal in a German trench?

Swedenborg writes a number of interesting statements pertaining to the nature of dreams. AC 1976: "There are three kinds of dreams. The first come mediately through Heaven from the Lord. . . The second come through Angelic Spirits. The third kind come through the Spirits who are near when a man is asleep." Then follows a sentence "Fantastic dreams come from a different source." Would someone please enlighten me as to the meaning of that?

". . .for when a man dreams, his natural understanding is lulled and his spiritual sight, which derives everything from affection, is opened." How much more positive is this than Sigmund Freud's position on the significance of dreams. He has greatly influenced modern thought relative to dreams and so much of what he has to say is of a negative nature. Swedenborg states that while we are dreaming the spiritual world is pressing heavily upon us in an effort to break through the crust of the external.

I would have to confess that I attach little significance to that vast majority of my dreams—except those fantastic ones. But could it be that if we were mentally schooled and disciplined to Swedenborg's thought on dreams and our affection also was in harmony with the Lord's dream—would we then be opening ourselves up to a new dimension of experience?

Anyway, pleasant dreams.

*Reprinted from The Plains Banner, November, 1972*

## Focused on Local Area

### URBANA FUND-RAISING CAMPAIGN

A \$500,000 annual operating fund campaign to be conducted within a 20-week period was announced Thursday by Philip M. Alden, Sr., of Swarthmore, Pa., chairman of the Urbana College Board of Trustees.

The firm of Thomas W. Miller Associates of Harrisburg, Pa., has been employed to direct the campaign,

Mr. Alden said. The firm was most recently associated with the Boy Scouts of America Camp Birch campaign and the United Way campaign in Clark County. Mr. Miller will personally direct the campaign.

The campaign is to begin immediately with major emphasis on the counties of Champaign, Clark, Logan and Union, although efforts will be made to reach constituents in other parts of Ohio and in other states, it was emphasized.

The campaign will stress gifts and pledges over a three-year period, it was pointed out. It is anticipated that \$178,000 will be realized for the college's 1972-73 operating budget with the remainder to be realized over the following two years.

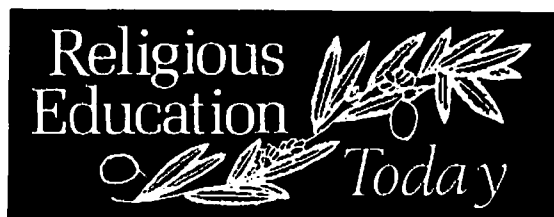
Mr. Alden noted that a successful campaign "will stabilize the college's financial situation and will aid greatly in successful completion of accreditation requirements of the North Central Association of Colleges and Secondary Schools. It will also aid the college in consolidating recent gains made by the college," Mr. Alden added.

Charles Johnson of Urbana, chairman of the Executive Committee of the Board of Trustees, noted that the campaign will be promoted most extensively in the counties of Champaign, Clark, Logan and Union because of the close ties between the college and constituents in those areas. "In the past several years, most of the Urbana College graduates have come from these areas," he pointed out. "Even today, our enrollment picture shows heaviest registrations from students living in these four counties."

The committee chairman also pointed out the college's close economic, cultural and educational ties with the four counties. "College purchases, for the most part, are made from firms located in this four-county area and it is a demonstrated fact that residents of these areas enjoy most frequently the educational and cultural benefits offered by the college."

While the emphasis of the campaign will be upon contributions to the annual operating fund budget, other forms of financial support will be explored, such as deferred giving and endowment gifts, Mr. Johnson said.

Campaign leadership will be announced shortly, Mr. Alden concluded.



## Material Aids to Religious Education

This is supposed to be a report on the material aids available to you, readers, from the Swedenborg School of Religion Library. The library has a fairly large collection of religious education (RE) books of Swedenborgian and other denominations, but not many from within the last ten years. Most of the new publications from Swedenborgian presses have already been reviewed in *The Messenger*. However, there are some books and booklets for sale by the General Church Book Center, Bryn Athyn, Pa. 19009, of which you may not be aware. Some of these are: *First Songs for Little Children*—very simple songs for pre-school children about what God said, what God made, Bible stories, some familiar—"Little Lamb Who Made Thee?," "Little Drops of Water,"—some new.

Another good book sold by the General Church Book Center, a religious but not New Church Book, is *The Wonder of Sex*—how to teach children by Dr. and Mrs. Jack Willke (Hiltz Publishing Co., 6300 Hamilton Ave., Cincinnati, Ohio 45224). Another booklet of 24 pages is *The World Knew Him Not* by Donald L. Rose (General Church Publication Committee, Bryn Athyn, 1970). The Preface says, "The purpose of this booklet is to present a sweeping glance at the public ministry of the Lord Jesus Christ, looking for significance in the sequence of words and works and following the theme that 'the world knew Him not.' To do this we are using what seems to be the natural sequence when the four Gospels are set side by side." The booklet is written in normal adult vocabulary. Students at fourth grade level may be able to read it. It is just the Bible stories. A two-week, a semester or a year's program could be planned around it.

The General Church has also put out a revised edition of *The Magic Spectacles* by Chauncey Giles with up-to-date illustrations. This large paperback, of thirty pages, is for children from about 5 to 10 years. It tells of fairly normal living experiences of a boy and girl, but each incident teaches a New Church ethical lesson. Those of you who give talks to children might find this booklet helpful,

*Earths in the Universe*—Children's Talks by George deCharms (General Church Book Center, 1972). These talks are published for use in family worship and mention related Bible passages and hymn numbers, which are probably for the General Church Hymnal. These talks appeared in *New Church Life* in 1932. Some of the talks are about the kinds of peoples living on Mercury, Jupiter, Mars, Saturn, Venus and the Moon according to Swedenborg.

Three booklets published in England and useful for teenagers and young adults, are available from General Church or Convention bookrooms: *Growing Up*—a booklet on sex for boys and girls of about twelve years old, by Paul V. Vickers; *Love and Sex Before Marriage*—for any unmarried person over fourteen years old, by Paul V. Vickers; *Making a Marriage*—a booklet on sex and marriage for those married or betrothed to be married, by Paul V. Vickers. These three booklets on sex and marriage are definitely from a New Church point of view; if you like *Conjugal Love* you will probably like these; if you lean towards "women's lib" skip these.

A book that the members of General Convention's Board of Education are currently reading is: *Values for Tomorrow's Children*—An Alternative Future for Education in the Church, by John H. Westerhoff III (Philadelphia: Pilgrim Press, 1970). The bookjacket says, "the author says that American Christians have outgrown the church school as we know it. He feels that in order to transmit effectively a relevant value system for today's and tomorrow's children, we must get them out of the Sunday School with its concern for handing down Christian heritage through schooling and into involvement with those who act out their values. 'The Christian life style' says Westerhoff, 'is communicated as we participate in the community of those struggling to make it real in history.' This book helps laymen and professionals to understand and act upon the ramifications of this approach to Christian value formation." Let me give you a quote from the beginning of the book to give you a taste of it.

*In the middle of the nineteenth century, Horace Bushnell attempted to suggest a different goal for religious education. He attacked the Sunday School's emphasis on conversion. Bushnell held that children did not need to be converted from sin, but rather saved from falling into sin. The proper method of education was nurture. A child was "to grow up a Christian and never know himself as anything else." He was too*

radical; his position was vigorously opposed or worse, ignored. Traditionalism pervaded much of the Sunday School movement.

Another new book for you to consider, which SSR Library can loan you, is *Change, Conflict and Self-Determination—Next Steps in Religious Education*, by Iris V. Cully, (Westminster Press, 1972). At a meeting I heard Mrs. Cully speak on this book and the following are from my notes of her talk.

Today we seem to be building Religious Education on a foundation of heterodox theology. Education must help people meet change. Education helps people go forward into change thoughtfully and deliberately, rather than being carried into it. Conflict is not good or bad. Conflict is always with us. Education should help people look at conflict to seek positive good from it. Conflict generally arises over power. Educators help people analyse power and how it is being used. Today people want to determine their own lives—present and future. This is an educator's task—to help people gain self-determination. These are the areas RE is concerned about. Basic education is really with adults. They are teachers and leaders in the church. Therefore this book is really about Adult Education. We have patterned RE after public schools. Maybe it is no longer a good pattern. Look how much is learned in the informal situation of home. We recognize the truth in Jean Piaget's basic theory that the child is always in process. We must examine our educational methods to determine which methods give the child the most freedom to proceed. Swedenborgians know that the regenerating adult is always in process also.

Sometimes people ask if SSR Library has any film strips or recordings that could be borrowed. We have some tape recordings of sermons and speeches given at Conventions, Swedenborg Birthday Dinners, etc. The SSR Faculty is working on these to select the best ones and put them into available forms. There are some copies of the film "The Wayfarer" housed here. We have big old-fashioned slides of the Holy Land in black and white that we can loan. However, I think that most teachers and leaders who want films or film strips to fit a program are more likely to find something suitable through one of the following resources:

Write for a catalogue of Audio-Visual Resources from the following:

Visual Education Service  
The Divinity School, Yale University  
409 Prospect Street  
New Haven, Conn. 06511

The Parish of the Air  
Episcopal Radio-TV Foundation, Inc.  
15 Sixteenth St., N.E.  
Atlanta, Georgia 30309

Department of Christian Education  
Diocese of Massachusetts  
One Joy Street  
Boston, Mass. 02108

Audio Visual Resource Library  
Andover Newton Theological School  
210 Herrick Road  
Newton Centre, Mass. 02159

It is very likely that any seminary or large library near you will have an A-V library that you may borrow from. Your local public library probably subscribes to *Previews—News and Reviews of Non-Print Media*. This is a supplement to *Library Journal/School Library Journal* which reviews films, filmstrips, cassettes, etc. giving sale and rental costs, age levels, and where to order. If you want to subscribe to something I would suggest *The Mass Media Bi-Weekly Newsletter* which gives information on Free Films, Videotapes, Picture Exhibits, Touring Drama Groups, Resource Kits, Simulation Games and all other forms of A-V Materials. Write to Mass Media Associates at either of these offices:

Eastern Office:  
2116 N. Charles Street  
Baltimore Md. 21218

Mid-West & Western Office

1720 Chouteau Avenue  
St. Louis, Mo. 63103

Marian Kirven

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## RELIGIOUS LEARNING THROUGH CREATIVE EXPRESSION

I would like to recommend this little booklet, put out by the Department of Religious Education, under the direction of Marilyn Turley.

For the novice teacher, it has many ideas, clearly outlined which will turn routine lessons into something memorable for teacher and pupils alike.

For the experienced teacher, it brings to mind things once known but now forgotten, and suggests some new twists to some familiar areas of teaching.

The basic premise of the booklet-INVOLVEMENT- cannot be stressed too often, or too much. All people, children or adult, find meaningful the things in which they have had some part. However, good lessons seldom "just happen" but rather are the result of much pre-planning. Usually, the more seemingly casual plan, is the one with the most preparation.

This booklet provides suggestions in many creative areas. And, I suspect it will nudge you, as it did me, into opening many other new vistas of educational approach, as well.

Send for it now, to:

Department of Religious Education  
% Swedenborg School of Religion  
48 Sargent Street  
Newton, Mass. 02158

You will not be sorry that you did.

Betsy Young

## LETTERS TO THE EDITOR

Dear Sir:

*There Was A Man* at first glance appears to be a purposeless collateral. And yet it will be read by every Swedenborgian eventually. Word gets around. It is slanderous, insulting and fascinating! While it pats on the back, it kicks in the pants. Drips and drops of doctrine on the pages of letters to friends don't quench parched throats. Few words of wisdom from the Writings are here, in the first part.

Indeed, not until you get into the nitty-gritty, past the letters, on to the lectures will you rejoice in the depth and breadth of this man's thinking with respect to the doctrines and Swedenborg's philosophy.

In time, Swedenborgians will give this book publicity by means of mouth-to-mouth resuscitation. In case it dies before then, why not print parts of it each month in *The Messenger*? It deserves equal time with the *Aqueduct Papers*, and in its way, is as—if not more—amusing and edifying.

Alice Spear, Librarian  
Los Angeles Church

Dear Sir:

I am highly impressed by the amount of good that is being done now at the SSR, the evidence of which can be seen in the May issue of *The Messenger*. That special issue throws a great deal of light on a question some others and I ask: what are they doing over there?

Since the contributors seem to share the same ideas with me, and as a sign of my appreciation of their efforts, I would like to say it "like it is" in their own words:

"Swedenborg says that a truth seen without a relation to life is like a bird flying endlessly over a barren ocean with no place to light." *Dorothea Harvey*.

"I feel that the spiritual enlightenment of the internal man must be well-balanced with functions of the 'natural' man." *Vaclav Hokus*

"Today's Church exists for more than preaching and worship." *Yuzo Noda*

To you and to all those who have contributed to the May issue, I say, "Keep up the good work." Also, may I suggest that two special issues be published yearly instead of one.

Sweiyi Fiddo

Dear Sir:

Browsing through the April 1972 *Messenger* and reading of the different personalities in Convention I was struck by the reference to one who had been on a world trip. It made me wonder if it had included Australia, and whether there had been contact with New Church people out here. Not that it matters now in that case. But the thought occurred to me to convey through your pages a warm welcome to any New Church world traveler to make contact with our people in any of the capital cities of Australia should they have the time and opportunity to do so. Moreover, if by chance there is the need for, or the likelihood of, any of your people settling in Australia they have only to let us know and every facility and help possible will be offered them.

Rev. Ian A. Arnold

**BIRTHS**

On November 8th, Jason Thomas was born to Thomas and Gloria Pingree of Fryeburg.

**BAPTISMS**

In Edmonton, Alberta, the twin sons of Dr. and Mrs. Richard Weetman were baptized on November 12th

Michael Lee, son of Dwayne and Joanne Matthews of the Fryeburg church, was baptized on November 12th. The Rev. Horace Briggs officiated.

**MARRIAGES**

Hugh M. Goldthwaite and Lilla P. Holt of Fryeburg were married by the Rev. Horace Briggs on November 9th.

**DEATHS**

Allan E. Carroll of the San Francisco church passed into the spiritual world on November 7th. A memorial service was held for him on November 19th.

Resurrection services were held on November 15th in Fryeburg for Henry K. McIntire.

**THE MESSENGER**

48 Sargent St., Box E  
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**THE MESSENGER**

JANUARY 1973

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